

Indian Culture (Bharatiya Sanskruti)

Volume - 16 (Lesson - 6)

(The contents of this booklet have been taken out from the newly prepared Text Book titled "Life Building Science" on a newly conceived and designed subject of "Value Education for Life Building and Successful Living" for study by our modern students)

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They are also requested to kindly bring this booklet to the knowledge of maximum number of their classmates and friends so that they also can derive similar benefits for themselves.

Views of Students; Teachers and Professors; School, College and University Authorities; Educationists and Academicians; Parents and Guardians and all other Readers, on this booklet are humbly and earnestly invited in the following address:-

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PRAYERS

धीयो यो नः प्रचोदयात्

May That Supreme Being impel our intellect
towards the right path.

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ॥

Lead us from unreal unto Real,
Lead us from darkness unto Light,
Lead us from death unto Immortality.

आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from all sides.

सा विद्या या विमुक्तये

Knowledge is that which liberates.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Arise ! Awake ! Having reached the
great (teacher), learn (realise that Atman).

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

I prostrate to that Sadguru, Who opens, with the
Collyrium-stick of Knowledge, the eyes of him who
is rendered blind by the darkness of ignorance.

ॐ सह नाववतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ।

May He (The Supreme Being) protect us both (the teacher
and the taught). May He cause us both to enjoy the bliss of
Mukti (liberation). May we both exert to find out the true
meaning of the scriptures. May our studies be fruitful.

May we never quarrel with each other.

Be good. Do good. — Swami Sivananda

वसुधैव कुटुम्बकम्

The whole universe is one family.

ॐ सर्वेषां स्वस्ति भवतु । सर्वेषां शान्तिर्भवतु ।

सर्वेषां पुर्णं भवतु । सर्वेषां मङ्गलं भवतु ॥

May auspiciousness be unto all,

May peace be unto all,

May fullness be unto all,

May prosperity be unto all.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभागभवेत् ॥

May all be happy,

May all be free from disabilities,

May all behold what is auspiciousness,

May none suffer from sorrows.

लोका समस्ता सुखिनो भवन्तु ।

May Happiness be unto all Beings.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पुर्णमेवावशिष्यते ॥

Om ! That (Brahman) is full. This (Universe) is Full.

From That (Brahman) Full, this (Universe) Full has come.

When this (Universe) full is taken from That (Brahman) full,

It (Brahman) always remains Full.

Peace be to the East ! Peace be to the West !

Peace be to the North ! Peace be to the South !

Peace be above ! Peace be below !

Peace be to all creatures of this universe !!

ॐ शान्तिः शान्तिः शान्तिः ।

Om ! Peace, Peace, Peace.

Be good. Do good. — Swami Sivananda

Life Building Science

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Introduction

Let us first discuss on "Indian Culture or *Bharatiya Sanskruti*" in Lesson No. 6, "Real Identity of Human Beings" in Lesson No. 7 and "True Purpose of Human Life" in Lesson No. 8. Then we will discuss on "Life Building and Successful Living — Ways and Means — V — Building the Precious Human Life — Constructing the Superstructure of Precious Human Life" in Lessons Nos. 9, 10, 11 and 12 and 13 to 21. (These three topics vide Lessons Nos. 6, 7 and 8 form the background for study of the Lessons Nos. 9, 10, 11 and 12 and 13 to 21 on "Constructing the Superstructure of Precious Human Life").

Lesson No. - 6

Indian Culture (*Bharatiya Sanskruti*)

The sixth lesson is "**Indian Culture or *Bharatiya Sanskruti***".

Indian Culture or *Bharatiya Sanskruti* consists of two words, viz. India or *Bharat* and Culture or *Sanskriti*. Let us discuss in brief about both these words.

India or *Bharat*

The word "*Bharat*" or "*Bharata*", as spelled sometimes, consists of two words, i.e. "*Bha*" and "*Rata*". "*Bha*" means "*Jyoti*" or "Light" or "Illumination" and "*Rata*" means "Engaged". Hence, "*Bharat*" or "*Bharata*" means the country where the people are engaged in the higher pursuit of acquiring

"Light" or "Illumination" or "Wisdom" in order to live a complete and fulfilled life of happiness and peace, besides achievement of true material prosperity and fulfillment of legitimate vital worldly desires. Accordingly, it is stated, our country has been named as "*Bharat*" or "*Bharata*".

The name "*Bharat*" has also some *pauranik* (described in our Holy *Puranas*), geographical and historical origin or connotation.

It is stated in our Holy Scriptures that *Swayambhuva Manu* was the son of Lord *Brahma*, the Creator. *Swayambhuva Manu's* son was *Priyabrata*, *Priyabrata's* son was *Agnidhra*, *Agnidhra's* son was *Navi* and *Navis's* son was *Rishabha*. *Rishabha* was the *amsha* or part of the Lord *Vasudev* or God. *Rishabha* took incarnation in order to teach and propagate the ways to attain *Moksha* or liberation of the individual soul from the cycle of births and deaths. *Rishabha* was the pious king of the country named *Ajanabhavarsha* located in the *Jambu Dweepa*. *Jambu Dweepa* is one of the seven island continents upon the earth plane. *Jambu Dweepa* is regarded as the best amongst all island continents. King *Rishabha* had one hundred sons, all adept in the *Vedas*. The eldest among them was the King-*Rishi Bharata* or *Rajarshi Bharata*. *Rajarshi Bharata* was a most beloved devotee of *Bhagavan Narayana*. *Rajarshi Bharata* was a noble, pious and righteous ruler. His country, viz. *Ajanabhavarsha*, was named after him as "*Bharatavarsha*" or "*Bharatakhanda*". This is the *pauranik* (described in our Holy *Purana* viz. *Srimad Bhagavad Mahapurana*) name of our country "*Bharat*".

Bharat, in the ancient time, was also known as "*Brahmavarta*". Because, the people of this sacred land were engaged in the quest of *Brahma*, the Supreme Being. *Bharat* was also called "*Aryavarta*", the abode of *Aryans*. Because,

the people of this country belonged to the "*Aryan Race*". And, during the time of *Manu*, the people from other countries of the world were coming to *Bharat* for acquiring knowledge or *vidya* from the teachers, called *Aryans*, living in this "*Aryavarta*". Therefore, the name of our country *Bharat* was "*Aryavarta*" also.

When the river *Saraswati* got extinct, that part of the great *Aryan* race which migrated from central Asia*, through the mountain passes into India, settled first in the districts near the river *Sindhu*, now called *Indus*, on the other side of the river. Those people, on the opposite side of the river *Sindhu*, were called *Paarasthani* or *Parasi* or *Parsi*. The *Parasis* or the *Parsians* pronounced the word *Sindhu* as *Hindu* and named their *Aryan* brethren as *Hindus*. As such, the people of this country were called *Hindus* and this country was called *Hindusthan* or the abode of the *Hindus*.

The Greeks called the *Hindus*, on the other side of the river *Sindhu*, now called the *Indus*, as "*Indel*", which was subsequently pronounced as "*India*". And hence, *Bharat* is called *India*.

* (Latest historical researches are said to have now proved that the *Aryans* did not come from outside India, but were the original inhabitants of India.)

Greatness of India or *Bharat*

The special features or characteristics or greatness of our country India or *Bharat* are innumerable and can not be described in details. However, some most important features or characteristics or greatness are stated as under:-

(1) *Bharat* is a sacred land where God, the Almighty Supreme Lord Himself takes incarnation in every age, plays His Divine Sports or *Leelas*, reestablishes "*Dharma* or righteousness", protects "*Dharmik* people or righteous people" and destroys "*Adharmik* people or wicked people".

(2) *Bharat* is a sacred land where the *Rishis*, *Munis*, Saints, Sages, Prophets and Godmen take births frequently in every age, teach and propagate *dharma* (righteousness) and *aadhyatma* (spirituality) to the people and guide, inspire and encourage them to live *dharmik* (righteous) and *aadhyatmik* (spiritual) life in order to achieve the supreme goal of ideal human life, i.e. *Moksha* or Liberation of soul from the bondage of births and deaths, called God-realisation or Self-realisation, and to live their life successfully, i.e. both economically and materially prosperously as well as spiritually happily and peacefully.

(3) *Bharat* is a sacred land where the people in general live a *dharmik* (righteous) and *aadhyatmik* (spiritual) life. They strictly and meticulously adhere to *dharma* (righteousness) as the primary, fundamental and foundational grand goal of life and practise *aadhyatmikata* (spirituality) as the *summum bonum* or the supreme grand goal or the greatest grand goal of life. Even the so-called uneducated, common men like washer men, fisher men, barbers, potters, cobblers, etc. believe in, practise and speak of God, *Dharma* and *Adhyatma*. The people of this land believe in and adhere to "Simple Living and High Thinking".

(4) *Bharat* is a sacred land where the people, as stated in our ancient Spiritual Scriptures and as said by our *Rishis*, *Munis*, Saints and Sages, and according to our great ancient culture, believe in the principles of (a) Common Fatherhood of one God (b) Universal Brotherhood of all human beings upon this earth planet, (c) The Whole Universe is One Family (वसुधैव कुटुम्बकम्); and (d) May all people of the world be free from diseases, (सर्वे सन्तु निरामयाः), (e) May all people of the world become prosperous, (सर्वेषां मङ्गलं भवतु), (f) May all people of the world become happy, (सर्वे भवन्तु सुखिनः), (g) May all people of the world become peaceful, (सर्वेषां शान्तिर्भवतु), etc. Keeping this in view, the people of this country understand, accept and tolerate the people of all other countries of the whole world and their religions and their cultures. The people of this country also contribute to and maintain unity of

religions and offer prayer to the Almighty Supreme Lord for the welfare, safety, happiness and peace of all people of all countries throughout the whole world.

(5) *Bharat* is a sacred land where the people, as stated in our ancient Spiritual Scriptures and as said by our *Rishis, Munis, Saints and Sages*, and according to our great ancient culture, see the whole creation as the manifestation of God, the Almighty Supreme Lord; and therefore, they believe, accept and see the presence/existence of God not only in all human beings all over the world but also in all other animate beings such as animals and insects, and plants and trees, and even in all inanimate things including stones and mountains. Therefore also, they look to and work for the welfare and safety of all of them.

(6) *Bharat* is a sacred land where the Celestial Beings living in the heaven long to take birth so that they can pursue spirituality and attain liberation of soul or *Moksha*.

(7) *Bharat* is a sacred land where the people of this country call it as their "Mother", i.e. "*Bharat Mata*" and consider themselves as her sons and daughters. They call the world or *prithwivi* also as their "Mother".

(8) *Bharat* is a sacred land, the Holy ancient Spiritual Scriptures, i.e. *Vedas, Upanishads, Smritis, Puranas, Bhagavad Gita, Ramayana, Mahabharata*, etc., of which are full of supreme religious and spiritual wisdom and are unique in the world,

(9) *Bharat* is a sacred land, whose language, viz. Sanskrit is sweet, scientific, great and unique and which is the mother of all other languages of India as well as of the world, and which is called "*Deva Bhasa*" (the language of the Celestial Beings),

(10) *Bharat* is a sacred land, which was the World Teacher which taught religious and spiritual wisdom teachings to the people all over the world through Yoga and Vedanta; and whose contribution to the world is supreme, great, unparallel and unique,

(11) *Bharat* is a sacred land, which was the World Teacher not only in religion and spiritual science but also in the fields of secular sciences, including health and medicine science through ayurveda, mathematics, astronomy, astrology, space science and technology, aero engineering, metallurgy, economics, laws, etc.; and whose contribution to the world is great, unparallel and unique. The ancient Indian *Rishis*, *Munis*, Sages, Scientists, Teachers, Scholars, Doctors made many original inventions and discoveries in different fields, a few of which are furnished below:-

Name of Indians	Name of inventions and discoveries	Period of inventions and discoveries
Pingalachrya	Discovery and use of zero	200 BC
Vishnumruthi	Loans and interest	100 BC
Boudhayana	Pythagorus Theorem	700 BC
Pingalachrya	Binomical Theorem	200 BC
Aryabhatta - I	Arc and Chord	499 AD
Aryabhatta - I	Triangles	499 AD
Brahmagupta	Rotation of Earth - I	629 AD
Lalacharya	Shape of Earth	700 AD
Saayana	Velocity of Light	1400 AD
Gouthama	Evolution Theory	300 BC
Kanaada	Atomic Theory	300 BC
Varahamihir	Comets	505 AD
Bhaskar - II	Gravity	1114 AD
Susrutha	Cataract operation	700 BC
Charaka	Blood circulation	300 BC

(Courtesy: Bhavan's Journal, November 15, 2012)

(12) *Bharat* is a sacred land, of which the seven great *Rishis*, viz. *Atri*, *Bhrigu*, *Angira*, *Gautam*, *Vashistha*, *Bharawaj* and *Viswamitra* find a permanent place in the sky,

(13) *Bharat* is a sacred land, where four eminent spiritual

"*Dhams*" or four Great Holy Places, viz. *Badrinath Dham*, *Jagannath Dham*, *Rameshwar Dham* and *Dwarika Dham* exist,

(14) *Bharat* is a sacred land, of which the seven "*Puris*" or Towns, viz. *Ajodhya*, *Mathura*, *Haridwar*, *Kashi* or *Banaras* or *Varanasi*, *Kanchi*, *Abantika (Ujjayini)*, and *Dwarika* are holy and sacred and are the bestower of *Moksha* or liberation to their inhabitants,

(15) *Bharat* is a sacred land, of which the seven mountains or hills, viz. *Himalayas*, *Aaraabali*, *Bindhyanchala*, *Raibataka (Girnar)*, *Mahendra*, *Malaya*, *Sahayadri (Nilagiri)* are holy and sacred,

(16) *Bharat* is a sacred land, of which the seven rivers, viz. *Ganga*, *Jamuna*, *Saraswati*, *Narmada*, *Sindhu*, *Kaberi* and *Godabari* are holy and sacred,

(17) *Bharat* is a sacred land, of which the five "*Saraboras*" or ponds viz. *Bindu Sarobara*, *Narayana Sarobara*, *Pampha Sarobara*, *Puskara Sarobara* and *Manasarobara* are holy and sacred,

(18) *Bharat* is a sacred land, where there are "*Sada Ritus*" or six seasons during the year, viz. *Basanta Ritu* (*Chaitra* and *Baisakha* months — Spring - March and April), *Grisma Ritu* (*Jyestha* and *Aashadha* months — Summer - May and June), *Varsa Ritu* (*Shrabana* and *Bhadraba* months — Monsoon - July and August), *Sharad Ritu* (*Aashwina* and *Kartika* months — early Autumn - September and October), *Hemanta Ritu* (*Margasir* and *Pausa* months — late Autumn - November and December) and *Sishira Ritu* (*Magha* and *Phalguna* months — Winter - January and February).

(19) *Bharat* is a sacred land, where trees and plants like *Peepal*, *Ashwatatha*, *Bara*, *Amala*, *Banana*, *Chandan*, *Bilwa*, *Mango*, *Tulasi*, etc. are regarded as holy.

(20) *Bharat* is a sacred land, where the people belonging

to various religions and various cultures live together happily as Universal Spiritual Brothers and also as *Bharatiyas* with friendship, unity, harmony and peace.

(21) *Bharat* is a sacred land, which understands, accepts and tolerates multiple religions and multiple cultures in the country.

(22) It is stated that *Bharat* or India is the country where everything is there and if anything is not there in *Bharat* or India, it is not available in any other country of the whole world.

Culture or *Sanskriti*

Culture means "*Sanskriti*". "*Sanskriti*" comes from the word "*Sanskar*". "*Sanskar*" means transformation or refinement or purification of thought, behaviour, conduct and nature of human beings. While this is the internal aspect of culture, its external aspect is reflected in the numerous practices prevalent in the outward day-to-day life of the people.

Culture can be said to be comprised of certain specific principles, values, beliefs, faiths; as well as some practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions which the human beings inhabiting in a particular geographical area have been adopting and applying in different spheres of their day-to-day life upon the earth plane. Those specific principles govern the thought, behaviour, conduct and nature of the people in their day-to-day life and living; and those practices are observed by the people in their day-to-day outward life and living. Thus, those principles and practices form the part and parcel of and constitute their particular "way of life". Those specific principles and practices also give a separate identity to the group of people inhabiting in that geographical area; and distinguish their culture from the cultures of the peoples of other geographical areas.

Before we discuss further on this topic, it is very pertinent to note here that Indian Culture or *Bharatiya Sanskriti* refers to the composite culture of thousands and one distinct and unique

cultures of various sections of people belonging to different localities, states, union territories, nationalities, religions, faiths, beliefs, communities, castes, creeds, colours, classes, sections, etc. of this vast, diverse and pluralistic country. Therefore, Indian Culture or *Bharatiya Sanskruti* is comprised of the several cultures of all such divisions or sections of people living in this country. In this small write-up, it is not possible to discuss the entire Indian Culture or *Bharatiya Sanskruti*. Therefore, we will confine our brief discussion to Indian Culture or *Bharatiya Sanskruti*, (also known as *Hindu Sanskruti*, as we will discuss later), which is being professed since the most ancient times by the people who belong to *Hindu* religion only and who are the original inhabitants of India or *Bharat*, and who constitute the vast majority of the population of this country.

Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti* means the specific principles, values, beliefs, faiths; and practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions which the *Hindu* People or *Hindu Janata* of the country, known as India or *Bharatavarsha*, have been applying and adopting in different spheres of activities in their day-to-day life. Those principles, values, beliefs, faiths, etc.; and those practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions, etc. are derived from the *Holy Hindu* Scriptures and the Holy Lives of the *Hindu Rishis, Munis, Saints, Sages* of this sacred land of *Bharatavarsha*. The said practices have been exhorted by the *Hindu Rishis, Munis, Saints, Sages* of this sacred land of *Bharatavarsha* after examining those practices from the spiritual, religious, philosophical, social, scientific, rational angles; after applying those in their day-to-day personal life and after finding those practices as most worthy and most beneficial in human life.

Indian Culture or *Bharatiya Sanskruti* is also known as

Hindu Sanskruti. Because, since the most ancient times, the people, the original inhabitants, of this country are being called as *Hindus*, and therefore, the Culture or *Sanskriti* adopted by them is called *Hindu Sanskruti*. (Much later, the people belonging to other religions also commenced living in this country India or *Bharat*.)

Indian Culture or *Bharatiya Sanskruti* is based on the *Vedas* and therefore, it is known as *Vaidika Sanskruti* or *Vedic Sanskruti*. (The *Vedas* are said to have come from the heart of the Almighty Supreme Lord through His nostrils. The *Vedas* are said to have been revealed by God to the great ancient *Rishis* and Seers of this sacred land of *Bharatavarsha*. The *Vedas* are the records of the super-intuitive experiences gained by those great ancient *Rishis* and Seers. Therefore, the *Vedas* are called *Apaurusheya* or entirely super-human without any human author. The *Vedas* are the most ancient and the oldest scriptures of the world as nobody knows when they were revealed by God to the ancient *Rishis* and Seers. The *Vedas* are universal, unique, unparalleled, sublime, lofty, grand, greatest and ideal scriptures of the world and are meant for the entire human race upon the earth plane.

Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti* comprises many such principles and practices of the *Hindu* people living in this sacred land of *Bharatvarsha*. Some most important such principles are "Four Grand Goals" (*Purushartha Chatustaya*) of human life, "Four Stages" (*Ashrama Chatustaya*) of human life, "Four Classes" (*Varna Chatustaya*) of human beings in the society, "Four Spiritual Qualifications" (*Sadhana Chatustaya*), "Law of Action" (*Karmaphala Siddhanta*) and the "Doctrine of Rebirth" (*Punarjanma Siddhanta*). The practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions, etc. of the Indian Culture or *Bharatiya Sanskruti* or

Hindu Sanskruti are prevalent/ found in different spheres of human activities in the day-to-day life of the *Hindu* people of this country including births, marriages, deaths, food, dresses, fashions, hair style, dance, drama, art, music, sculpture, scriptures, literature, worship, etc. Those principles and practices constitute the part and parcel of their specific "way of life". In this small write-up, we will discuss in brief about some very important principles and practices of Indian Culture or *Bharatiya Sanskruti* in the following paragraphs.

One important principle of Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti* is the principle of "Four Grand Goals" (*Purushartha Chatustaya*) of human life. Those are *Dharma* or Ethical value, *Artha* or Economic value, *Kama* or Vital value and *Moksha* or Spiritual value.

The first grand goal of human life is *Dharma* or Ethical value. *Dharma* generally means performance of one's prescribed duties keeping in view his nature (*Varna*) and stage (*Ashrama*) in life. *Dharma* is also generally stated as righteousness expressed in the day-to-day conduct in human life. Further, *Dharma* means ethical values like truthfulness, non-violence, purity, honesty, love, compassion, forgiveness, tolerance, selflessness, brotherhood, etc. These values are said to be the essentials or the internal aspect of *Dharma*. These values are common human values and are universal in nature, meant to be practised by all human beings upon this earth plane irrespective of their religion, nationality, cast, creed, faith and belief. *Dharma* also means the different practices, observances, customs, traditions, rites, rituals, ceremonies, festivals, methods of worship of God, etc. which the people belonging to various *dharmas* or religions have adopted in their day-to-day life. These practices are said to be the non-essentials or the external aspect of *Dharma*. These practices are different in different *dharmas* or religions, faiths,

beliefs, castes, creeds, sects, nations, etc. of the world and are meant to be practised by the respective followers of different *dharma*s or religions of the world. These differences are due to, as our Saints and Sages say, different types of aptitudes, temperaments, capacities, etc. of different human beings; and also different social needs and cultural traditions of different sections of people in different historical times and in different geographical areas in different parts the world.

Dharma is also said by our Saints and Sages to be the relationship amongst human beings, the world and God, the Creator.

Dharma is regarded as the first, foremost, foundational and basic value in human life. This is also the primary value or primary grand goal of ideal human life. *Dharma* is indispensable in human life.

The second grand goal of human life is *Artha* or Economic value. *Artha* means earning of money and acquiring of material wealth. Human beings need *Artha* to meet the basic and other secular necessities of life of themselves and their family members, such as food, clothing, house, medicines, education of children, their marriages, engagement in some occupation/business/profession, etc., in order to help/ ensure their earthly physical existence and to live a reasonably comfortable life upon the earth plane. They require *Artha* also to meet their various kinds of social and national needs and obligations. In addition, they need *Artha* to carry out their *Dharmik* (religious) and *Aadhyatmik* (spiritual) pursuits/ activities in life.

Artha is the secondary value or secondary grand goal of ideal human life. *Artha* is inevitable in human life.

The third grand goal of human life is *Kama* or Vital value. It means fulfillment of various types of vital worldly and

secular human desires i.e. physical, biological, mental, psychological and emotional desires. With the help of *Artha* or money and material wealth, human beings fulfill their various vital worldly and secular desires.

Like *Artha*, *Kama* is the secondary value or secondary grand goal of ideal human life. *Kama* is also inevitable in human life.

The fourth grand goal of human life is *Moksha* or Spiritual value. It means attainment of *Moksha* or liberation of soul from the cycle of births and deaths or union of the individual soul with the Supreme Soul, its original source. It is called Self-realisation or God-realisation.

Moksha is the supreme value or supreme grand goal of human life. Like *Dharma*, *Moksha* is also the primary grand goal of ideal human life. *Moksha* is indispensable, rather most indispensable, in human life.

Next, let us discuss in brief about the principle of "Four Stages" (*Ashrama Chatustaya*) of human life. Those are *Brahmacharya Ashrama* or student life, *Grihastha Ashrama* or householder's life, *Vanaprastha Ashrama* or retired life and *Sannyasa Ashrama* or renounced life.

The first stage of human life is *Brahmacharya Ashrama* or student life. Student life and youth period is extremely precious, because during this period the human mind remains in a very tender and impressionable state and therefore, this stage is very conducive for building one's life. During this stage, one equips himself with all that is necessary in order to live the next three stages of human life successfully, prosperously, happily and peacefully. During this stage, he builds his life by laying its foundation properly and strongly, with good physical health, powerful mind, noble character and ethical conduct, with strict observance of complete celibacy. He also builds the superstructure of his future life completely, properly,

strongly and nicely, with adherence to righteousness or ethical code of conduct, acquiring of money and material wealth, fulfillment of vital worldly desires and attainment of liberation of soul from the cycle of births and deaths. Students build their lives in the above manner so that they can live a successful human life, i.e. for living the human life both economically and materially prosperously as well as spiritually happily and peacefully.

The second stage of human life is *Grihastha Ashrama* or householder's life. Having built a proper and strong foundation of life during the student life and youth period, students get married and enter into householders' life. During such life, the householders procreate children in order to keep up their lineage and fulfill the divine wish of *Lord Brahma*, The Creator, i.e. continuing the Creation. They earn money and acquire material wealth in order to meet their day-to-day basic and other secular necessities of the earthly life of themselves and their family members such as food, clothing, house, medicines, education of children, their marriages, engagement in some occupation/business/vocation/profession, etc. in order to ensure their physical existence and to live a reasonably comfortable life upon the earth plane; meet their various kinds of family, social and national needs, duties, responsibilities and obligations; carry out their *Dharmik* (religious) and *Aadhyatmik* (spiritual) pursuits in life, etc. During *Grihastha Ashrama* or householder's life, they also perform their duties and responsibilities towards the people belonging to other three *Ashramas*, i.e. *Brahmacharya Ashrama* or student life, *Vanaprastha Ashrama* or retired life and *Sannyasa Ashrama* or renounced life.

The third stage of human life is *Vanaprastha Ashrama* or retired life. Having fulfilled the duties of the householder's life as stated above, raising children, arranging their education, making them capable of standing on their own legs and finishing their marriage, the householders take retirement from their professional

life as well as family life and lead a retired life. With enough leisure time and vast professional experience and expertise, they render selfless service or *paropakara* to the people of the society during this stage. Also, the husbands and the wives gradually start remaining away from their family life, and they, together, start devoting their time for pilgrimage, study, prayer, meditation, etc. Thus, they start preparing themselves for the last journey. Then they start getting detached from the secular life and attached to the spiritual life. This stage is thus a preparation for the fourth and the last stage of human life.

The fourth stage of human life is *Sannyasa Ashrama* or the life of renunciation. This is the last stage of human life. This is the sun-set period in one's life when all worldly relationship and connections are now coming to a close. During this period, one devotes his full time in his spiritual pursuit of Yoga and Vedanta and lives a completely spiritual life. He detaches his mind from the passing world and fixes the same upon the Almighty Supreme Lord. He remains absorbed in contemplation of God and moves towards God-experience or Self-realisation. This is the supreme grand goal of ideal human life, which results in *Moksha* or liberation of the soul from the cycle of births and deaths or union of the soul with the Supreme Soul, which alone bestows everlasting happiness and eternal peace.

Next, let us discuss in brief about the principle of "Four Divisions or Four Classes" (*Varna Chatustaya*) of people in the human society. Those are *Brahmana* class, *Kshatriya* class, *Vaishya* class and *Shudra* class. (In this connection, it is most significant to note here that the correct meaning or the correct interpretation of the Sanskrit word "*Varna*" is said to be "Division" or "Class" or "*Shreni*" of people in the human society according to one's (i) nature or aptitude or "*Svabhava*" or quality or "*Guna*" and (ii) duty or conduct or kind of work

or "*Karma*", but not "*Caste*" or "*Jati*" of people in the human society according to one's birth. It is said by the *Rishis*, *Munis*, Saints and Sages to be "division of work" of people in the society. It is also said by the *Rishis*, *Munis*, Saints and Sages to be "classification" of people but not "castification" of people.)

The philosophers, teachers, priests, pundits, ministers, counsellors, etc. who have the aptitude for knowledge and wisdom are called the *Brahmanas*. They were looking after the spiritual and intellectual affairs of the people in the country. The warriors who defend the country and protect the people and fight with enemies and invaders are called the *Kshatriyas*. They were in charge of political and defence works of the country. Those who carry on business and agriculture are called the *Vaishyas*. They were taking care of the food and economic affairs of the people of the country. The others who serve the said three classes of people are called the *Shudras*. They were doing the menial works in the society.

This principle of "Four Divisions or Four Classes" (*Varna Chatustaya*) of people has its origin in the *Vedas*, the most ancient scripture of the human race in the world. *Purusha-Sukta* of the *Rig-Veda*, verse number 13 says as under:-

“ब्राह्मणोऽस्य मुखमासीत् । बाहू राजन्यः कृतः ।

ऊरु तदस्य यद्वैश्यः पद्भ्यां शुद्रो अजायत ॥” (पुरुषसूक्तम्- १३)

"The *Brahmanas* came out from the face of the Lord, the Creator, the *Kshatriyas* from His arms, the *Vaishyas* from His thighs and the *Shudras* from His feet."

In the *Srimad Bhagavad Mahapurana* also (*Skandha*/ Part-11, Chapter - 17, Verses -13 & 14), *Bhagavan Sri Krishna* tells *Uddhaba* that:-

“विप्रक्षत्रियविट्शूद्रा मुखबाहूरुपादजाः ।

वैराजात् पुरुषाज्जाता य आत्माचारलक्षणाः ॥”

(श्रीमद् भागवत महापुराण, स्कन्ध - ११, अध्याय - १७, श्लोक - १३)

“गृहाश्रमो जघनतो ब्रह्मचर्यं हृदो मम ।

वक्षःस्थानाद् वने वासो न्यासः शीर्षेण संस्थितः ॥”

(श्रीमद् भागवत महापुराण, स्कन्ध - ११, अध्याय - १७, श्लोक - १४)

"The *Brahmanas* came out from the face of the *Virata Purusha*, the *Kshatriyas* from His arms, the *Vaishyas* from His thighs and the *Shudras* from His feet. They are indentified according to their own nature (*svabhava*) and conduct (*aacharana*). *Bhagavan Sri Krishna* further tells *Uddhaba* that He is also the *Virata Purusha*; hence, *Grihasthashrama* came out from His thighs, *Brahmacharyashrama* from His Heart, *Vanaprasthashrama* from His chest and *Sanyasashrama* from His head."

Also, *Lord Krishna* states in the *Bhagavad Gita* that:-

“चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्वकर्तारमव्ययम् ॥”

(श्रीमद् भगवद् गीता, अध्याय - ४, श्लोक - १३)

"The four castes were emanated by Me, by the different distribution of qualities and actions. Know Me to be the author of them, though the actionless and inexhaustible." (*Bhagavad Gita*, Chapter - IV - 13).

As regards the three qualities or *Gunas* of human beings viz. *Sattva* (purity), *Rajas* (passion) and *Tamas* (inertia), which are born of nature; and the duties performed by the four classes of people, viz. *Brahmanas*, *Kshatriyas*, *Vaishyas* and *Shudras*, according to their nature or *Svabhava*, *Lord Krishna* says in the *Bhagavad Gita* as under:-

“न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥”

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४०)

"There is no being on earth or again in heaven among the gods, that is liberated from the three qualities born of Nature". (*Bhagavad Gita*, Chapter - XVIII - 40)

“ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥”

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४१)

"Of *Brahmanas*, *Kshatriyas* and *Vaishyas*, as also of *Sudras*, O *Arjun*, the duties are distributed according to the qualities born of their own nature". (*Bhagavad Gita*, Chapter - XVIII - 41)

“शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमस्ति क्यं ब्रह्मकर्म स्वभावजम् ॥”

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४२)

"Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realisation, and belief in God are the duties of the *Brahmanas*, born of (their own) nature". (*Bhagavad Gita*, Chapter - XVIII - 42),

“शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमिश्रभावश्च क्षात्रं कर्म स्वभावजम् ॥”

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४३)

"Prowess, splendour, firmness, dexterity and also not fleeing from battle, generosity and lordliness are the duties of the *Kshatriyas*, born of (their own) nature". (*Bhagavad Gita*, Chapter - XVIII - 43),

“कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥”

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४४)

"Agriculture, cattle-rearing and trade are the duties of the *Vaishyas* (Merchants), born of (their own) nature"; and action consisting of service is the duty of the *Shudras* (servant-class) born of (their own) nature". (*Bhagavad Gita*, Chapter - XVIII - 44).

Further, there are three qualities or *Gunas* as has been described in our Holy ancient Spiritual Scriptures, viz. *Sattva* (purity), *Rajas* (passion) and *Tamas* (inertia). These three

qualities are stated to be found in varying proportions in the human beings. Those persons in whom *Sattva Guna* (purity) preponderates are called *Brahmanas*. In some persons in whom *Rajas Guna* (passion) is predominant are called *Kshatriyas*. In those persons in whom *Tamas Guna* (inertia) is predominant are called *Vaishyas* or *Shudras*.

It is also stated that when *Sattva Guna* is predominant in the mind of a person, he is called a *Brahmana*, when *Rajas Guna* prevails in his mind, the same person is called a *Kshatriya* and when *Tamas Guna* predominates his mind, he is called a *Vaishya* or a *Shudra*. Thus, even if the person is the same, he is called either a *Brahmana* or a *Kshatriya* or a *Vaishya* or a *Shudra* depending upon the *Guna* which is found predominant in his mind at a particular period of time.

Accordingly, as our *Rishis*, *Munis*, Saints and Sages say, if one is a *Brahmana* by birth having been born in a *Brahmin* family but leads an immoral and unethical life, he can not be called a *Brahmana*, but as a *Shudra* even if born in a higher or *Brahmana* family. Similarly, even if one is a *Shudra* having been born in a lower or *Shudra* family, but if he leads a virtuous and pious life, he can be called a *Brahmana*.

There have been some wrong interpretations or aberrations of *Varnashrama* and some have abused the caste system. One major aberration is that in course of time, the son of a *Brahman* performed the duties of his father, following it as the family traditional occupation, irrespective of whether he is fit for becoming a *Brahman* or not. This phenomenon continued generation after generation. Thus, the son of a *Brahman* was called a *Brahman*. The same phenomenon was observed in cases of *Kshatriyas*, *Vaishyas* and *Shudras* also. As such, aberration was observed in the original caste system based on distribution of qualities and actions, and it was mistakenly believed that castes are determined not by the different

distribution of qualities and actions but chiefly by one's birth. But this notion, as our Saints and Sages say, is incorrect. This is a wrong interpretation of the wonderful caste system. Therefore, it needs to be shunned.

A prominent abuse of the caste system is that people belonging to some castes started considering themselves as superiors to others by mere birth, without possessing the required qualities, and consider others as inferiors to them. For example, the *Brahmans* think that they are superior and the *Kshatriyas*, *Vaisyas* and *Sudras* are inferior to them. Similarly the *Kshatriyas* think that the *Vaisyas* and *Sudras* are inferior to them, and the *Vaisyas* think that the *Sudras* are inferior to them. Our Saints and Sages say that this consideration is against the original idea and spirit of the wonderful caste system and therefore, it needs to be shunned.

Regarding the caste system, Swami Sivananda Saraswati says, amongst other things, that:-

Quote: "THE LAW OF SPIRITUAL ECONOMICS"

The underlying principle in caste system or Varna Dharma, is division of labour. Rishis studied human nature carefully. They came to the conclusion that all men were not equally fit for all kinds of work. Hence, they found it necessary to allocate different kinds of duties to different classes of people, according to their aptitude, capacity or quality. The Brahmanas were in charge of spiritual and intellectual affairs. The work of political administration and defence was given to the Kshatriyas. The Vaisyas were entrusted with the duty of supplying food for the nation and administering its economic welfare. The Sudras did menial work. The Rishis felt all these needs of the Hindu nation and started the system of Varnas and Asramas.

This division of labour began in Vedic times. The Vedas taught that the Brahmana was the brain of the society, the

Kshatriya its arms, the Vaisya its stomach, and the Sudra its feet.

There was a quarrel between the senses, the mind and the Prana as to who was superior. There was a quarrel amongst the different organs and the stomach. If the hands quarrel with the stomach; the entire body will suffer. When Prana departed from the body, all the organs suffered. The head or stomach cannot claim its superiority over the feet and hands. The hands and feet are as much important as the stomach or head. If there is quarrel between the different castes as to which is superior, then the entire social fabric will suffer. There will be disharmony, rupture and discord. A scavenger and a barber are as much important as a minister for the running of the society. The social edifice is built on the law of spiritual economics. It has nothing to do with superiority or inferiority. Each class contributes its best to the common weal or world-solidarity. There is no question of higher and lower here." **Unquote.**

Swami Sivananda Saraswati also says that **Quote:** "In the West and in the whole world also, there is Varnashrama, though it is not rigidly observed there. Some Western philosophers have made a division of three classes, viz., philosophers, warriors and masses. The philosophers correspond to the Brahmanas, warriors to Kshatriyas and the masses to Vaisyas and Sudras. This system is indispensable to keep the society in a state of perfect harmony and order." **Unquote.**

Swami Sivananda Saraswati further says that:-

**Quote: "USE AND ABUSE OF THE CASTE
SYSTEM**

The Hindus have survived many a foreign conquest on account of their caste system. But they have developed class jealousies and hatred in the name of the caste system. They have not got the spirit of co-operation. That is the reason

why they are weak and disunited today. They have become sectarians in the name of the caste system. Hence there is degradation in India.

The caste system is, indeed, a splendid thing. It is quite flawless. But the defect came in from somewhere else. The classes gradually neglected their duties. The test of ability and character slowly vanished. Birth became the chief consideration in determining castes. All castes fell from their ideals and forgot all about their duties. Brahmanas became selfish and claimed superiority over others by mere birth, without possessing due qualifications. The Kshatriyas lost their chivalry and spirit of sacrifice. The Vaisyas became very greedy. They did not earn wealth by honest means. They did not look after the economic welfare of the people. They did not give charity. They also lost the spirit of sacrifice. Sudras gave up service. They became officers. They wished that others should serve them. The greed and pride of man have created discord and disharmony.

There is nothing wrong in Varnasrama. It is arrogance and haughtiness in men that have brought troubles. Man or the little Jiva is imperfect. He is full of defects. He is simply waiting for claiming superiority over others. The Brahmana thinks that the other three castes are inferior to him. The Kshatriya thinks that the Vaisya and Sudra are inferior to him. A rich Sudra thinks that he is superior to a poor Brahmana or a poor Kshatriya or Vaisya.

At the present moment, the Varnasrama system exists in name only. It has to be rebuilt properly. Brahmanas, Kshatriyas, Vaisyas and Sudras, who have fallen from their ideals and who are not doing their respective duties, must do their respective duties properly. They must be educated on right lines. They must raise themselves to their original lofty level. The sectarian spirit must die. They should develop a new understanding heart of love and devotion, with a spirit

of co-operation, sacrifice and service." **Unquote**

Next, let us discuss in brief about the principle of "Four Spiritual Qualifications" (*Sadhana Chatustaya*) which one must acquire in order to enter into the spiritual pursuit for realisation of the Supreme Being. Those are *Viveka* (discrimination), *Vairagya* (dispassion), *Shat-sampat* (six-fold virtues) and *Mumukshutva* (strong yearning for liberation).

The first Spiritual Qualification is *Viveka* (discrimination). It means exercising of our intelligence for our own good and welfare, i.e. discrimination between righteousness (*dharma*) and unrighteousness (*adharma*), truth (*sad*) and untruth (*asad*), permanent (*nitya*) and temporary (*anitya*), Self (*Atma*) and non-Self (*Anatma*).

The second Spiritual Qualification is *Vairagya* (dispassion). *Raga* means attachment or *Asakti*. *Vairagya* means detachment or *Anasakti*. *Vairagya* means developing disgust or turning away from all that is ignoble, gross, petty and unworthy and developing love for all that is noble and worthy. *Vairagya* means detachment towards the former and attachment towards the latter.

The third Spiritual Qualification is *Shat-sampat* (six virtues). Those are:-

(1) *Sama* (mental control and discipline):- Practice of *Sama* leads to control of the five *Jnana-Indriyas* (organs of knowledge), viz. ears, skin, eyes, tongue (taste) and nose (smell).

(2) *Dama* (restraint of senses):- Practice of *Dama* leads to control of the five *Karma-Indriyas* (organs of action), viz. speech, hands, feet, genitals and anus.

(3) *Uparati*:- *Uparati* means self-withdrawal or extreme abstinence.

(4) *Titiksha*:- *Titiksha* means the power of endurance.

(5) *Sraddha*:- *Sraddha* is unshakable faith in the existence

of *Brahman*, in the teachings of the *Guru* and in the scriptures. It also means faith in oneself. This is not blind faith but it is based on accurate reasoning, evidence and experience.

(6) *Samadhana*:- *Samadhana* means mental balance, equipoise and calm.

The fourth Spiritual Qualification is *Mumukshutva*. *Mumukshutva* means burning desire for attaining liberation of soul from the cycle of births and deaths.

Next, let us discuss in brief about the principle of "Law of Action" (*Karmaphala Siddhanta*). The Law of Action or the Law of *Karma* is universal, inexorable and immutable. It is one of the fundamental doctrines of our Indian culture or *Bharatiya Sanskruti*. It is there not only in Hinduism but also in Buddhism and Jainism. This law states that "As you sow, so shall you reap". Accordingly, good actions or ethical actions or righteous actions or virtuous actions bestow good results, and bad actions or unethical actions or unrighteous actions yield bad results. This can be illustrated with an example. If one sows mango seed, there will be a mango tree and it will bear sweet mango fruits. But if one sows neem seed, there will be a neem tree and it will bear bitter neem fruits. Similarly, if one touches fire, his fingers will burn and he will feel the heat sensation. But if one touches ice, his fingers will become cold and he will feel the coolness of the ice.

Then let us discuss in brief about the principle of the "Doctrine of Rebirth" (*Punarjanma Siddhanta*). The "Doctrine of Rebirth" is said to be a corollary to the Law of Action or the Law of *Karma*. The fruits of actions or *karmas*, either good or bad, do not get exhausted without enjoying or suffering the same. And all actions or all *karmas* performed by one during his life time do not bear fruits in his present birth alone. Some actions or *karmas* bear fruits in subsequent or future birth(s). Therefore, after one's death, he takes

another birth or even a number of births in order to enjoy or suffer the fruits of the actions or *karmas* performed by him in his past births. Also our Holy ancient Spiritual Scriptures and our *Rishis, Munis, Saints and Sages* say that each human being, according to his actions or *karmas*, has to take lakhs of births and deaths in different species of life upon the earth plane before his soul attains liberation from the cycle of births and deaths.

As regards rebirth, *Lord Krishna* says in the *Bhagavad Gita*:-

“देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥”

(श्रीमद् भगवद् गीता, अध्याय - २, श्लोक - १३)

"Just as in this body the embodied (soul) passes into childhood, youth, and old age, so also does it pass into another body; the firm man does not grieve thereat". (*Bhagavad Gita*, Chapter - II - Verse - 13).

“वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

न्यन्यानि संयाति नवानि देही ॥”

(श्रीमद् भगवद् गीता, अध्याय - २, श्लोक - २२)

"Just as a man casts off worn-out clothes and puts on new ones, so also the embodied Self casts off worn-out bodies and enters others which are new." (*Bhagavad Gita*, Chapter - II - Verse - 22).

“बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥”

(श्रीमद् भगवद् गीता, अध्याय - ४, श्लोक - ५)

"Many births of Mine have passed as well as of thine, O Arjuna; I know them all but thou knowest not, O Parantapa (scorcher of foes)." (*Bhagavad Gita*, Chapter - IV - Verse -

5).

The above sayings of *Lord Krishna* speak about the doctrine of rebirth.

As regards the practices of Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti*, we will discuss in this small write-up only one very important practice, from amongst the numerous ones which are prevalent/ found in different spheres of human activities and in different aspects of life in the day-to-day life of the *Hindu* people of this country including births, marriages, deaths, food, dresses, fashions, hair style, dance, drama, art, music, sculpture, scriptures, literature, worship, etc. and therefore, which are diverse, wide-ranging and very large in numbers. This one important practice covers the entire life period of the *Hindu* people from birth, or even before birth, to death and is called by the name "*Shohala Sanskars*" or "Sixteen Rites". Our various scriptures prescribe different types of rites or *sanskars*. However, the main sixteen rites or *shohala sanskars* are: (1) *Garvadhan Sanskar* (Rite before conception for purification of semen and womb), (2) *Punsabana* (Rite after *Garvadhan Sanskar* and after conception for purification and protection of womb), (3) *Simantonnayana Sanskar* (Rite for physical and mental health of the child inside the womb), (4) *Jatakarma Sanskar* (Rite after child's birth for removal of the ill effects of the liquid food taken from the mother while remaining inside her womb and for good health of the child and the mother), (5) *Namakarana Sanskar* (Rite after the birth of the child for giving a name for increase in life span and radiance or *Teja* and for acquiring success in *loukik vyavahara* or day-to-day dealings), (6) *Niskramana Sanskar* (Rite for bringing the child to outside for seeing the sun), (7) *Annaprasana Sanskar* (Rite for feeding the child with corn or solid food), (8) *Chudakarma Sanskar* (Rite for cutting of the hair from the child's head for increase in

strength, life span and radiance or *Teja* of the child), (9) *Akshrambha Sanskar* or *Bidyarambha Sanskar* (Rite for commencing education of the child), (10) *Upanayana Sanskar* (Rite before commencement of study of the child under a Teacher by wearing the sacred thread or *Jajnopavita* for making him fit for study), (11) *Keshanta Sanskar* (Rite for shaving of the child's hair), (12) *Samabartana Sanskar* (Rite for termination of the student's celibate life after completion of study and for returning to home for entering into household life), (13) *Bibaha Sanskar* (Marriage Rite for entering into household life), (14) *Banaprastha Sanskar* (Rite for commencement for forest dwelling), (15) *Paribrajya Sanskar* (Rite for complete renunciation of worldly connections and living the renounced life) and (16) *Antyesthi Sanskar* (Death Rite for peace of the departed soul).

Special features or characteristics or greatness of Indian Culture or *Bharatiya Sanskruti*

The special features or characteristics or greatness of Indian Culture or *Bharatiya Sanskruti* are innumerable and can not be described in details. However, some most important features or characteristics are stated as under:-

(1) Indian Culture or *Bharatiya Sanskruti* is eternal or *sanatana* as it has come from the Vedas, which having come from the heart of the Almighty Supreme Lord through His nostrils and revealed to the great ancient *Rishis* and Seers of this sacred land of *Bharatavarsha*, are eternal or *sanatana*.

(2) Indian Culture or *Bharatiya Sanskruti* is the most ancient and the oldest culture of the world as it has come from the *Vedas* which are the most ancient and the oldest Spiritual Scriptures of the world, because nobody knows when they were revealed by God to the ancient *Rishis* and Seers of this sacred land of *Bharatavarsha*.

(3) According to Indian Culture or *Bharatiya Sanskruti*,

the people of this country believe that God is One. In other words, the *Bhagavana* of the Hindus, the *Allah* of the Muslims and the God of the Christians, the Almighty Supreme Being, are One. They also believe and see the same "Self" or "*Aatma*", which is the "*Ansha*" or "Part" of the "*Paramatma*" or "God", in all people of the whole world irrespective of their religion, faith, belief, caste, creed, class, sect, colour, region, language, culture, etc., which are so numerous and diverse in our country as well as in the world. In other words, they believe that the "*Paramatma*" or "God" resides in all people of the whole world. And therefore, they believe that all people of the whole world are universal brothers. Thus, they believe from, spiritual point of view, in the "Common Fatherhood of one God" and "Universal Brotherhood of all human beings" upon this earth planet. Therefore, they believe that the Whole Universe is One Family (वसुधैव कुटुम्बकम्).

(4) According to Indian Culture or *Bharatiya Sanskruti*, the people of this country see the whole creation as the manifestation of God, the Almighty Supreme Lord; and therefore, they believe, accept and see the presence or existence of God not only in all human beings all over the world but also in all other animate beings such as plants and trees, and animals and insects, and even in all inanimate things including stones and mountains.

(5) Indian Culture or *Bharatiya Sanskruti* envisages and provides for achievement of "Four Grand Goals" (*Purushartha Chatustaya*) of ideal human life by all human beings in order that human beings can live an ideal, successful, complete, integrated, purposeful, prosperous, happy and peaceful life upon this earth plane. Those four grand goals are *Dharma* (righteousness), *Artha* (economic prosperity), *Kama* (vital worldly desires) and *Moksha* (liberation of Soul). It accords primary and supreme place to *Dharma* (righteousness) and

Moksha (liberation of Soul) in human life, and therefore, according to Indian Culture or *Bharatiya Sanskruti*, human life is predominantly *Dharmik* (religious or righteous) and *Aadhyatmik* (spiritual). *Dharma* and *Adhyatma* are the life's part and parcel and the very life breaths of the people of this country called India or *Bharat*. Nevertheless, it does not ignore *Artha* (economic prosperity) and *Kama* (vital worldly desires), but recognises, accepts and accords those two grand goals their due places in human life. This arrangement has been prescribed in order to enable human beings to achieve *Moksha* or liberation of their individual Souls from the cycle of births and deaths or Union or Merger of the individual Soul with the Supreme Soul, The God, which is the supreme grand goal of ideal human life upon this earth plane. Achievement of *Moksha* or liberation of the individual Soul results in attainment of everlasting happiness and eternal peace, and cessation of worldly sorrows and sufferings. And achievement of *Artha* (economic prosperity) and *Kama* (vital worldly desires), being governed and regulated by *Dharma* or righteousness, result in living an economically and materially prosperous, as well as a comfortable, contented, satisfying and happy life upon this earth plane.

(6) Indian Culture or *Bharatiya Sanskruti* envisages and provides for adherence to *Varnashrama Dharma*, i.e. *Dharma* of people belonging to *Varna Chatustaya* or "Four Divisions or Four Classes", i.e. *Brahmanas* (Philosophers), *Kshatriyas* (Warriors), *Vaishyas* (Merchants) and *Shudras* (Servants); and *Dharma* in *Ashrama Chatustaya* or "Four Stages" in human life, i.e. *Brahmacharya Ashrama* (Student Life), *Grihastha Ashrama* (Householder Life), *Vanaprastha Ashrama* (Retired Life) and *Sanyasa Ashrama* (Renounced Life). This arrangement is stated to have been prescribed in human life in order to enable human beings to achieve gradual evolution towards God, the Supreme Being, their "Original Source".

(7) According to Indian Culture or *Bharatiya Sanskruti*, since the people of India or *Bharat* believe in the principles of (a) Common Fatherhood of one God (b) Universal Brotherhood of all human beings upon this earth planet, (c) The Whole Universe is One Family (वसुधैव कुटुम्बकम्), they pray to God for the good health, prosperity, well-being, happiness and peace of all people of the whole world as: (d) May all people of the world be free from diseases, (सर्वे सन्तु निरामयाः), (e) May all people of the world become prosperous, (सर्वेषां मङ्गलं भवतु), (f) May all people of the world become happy, (सर्वे भवन्तु सुखिनः), (g) May all people of the world become peaceful, (सर्वेषां शान्तिर्भवतु), etc.

(8) In Indian Culture or *Bharatiya Sanskruti*, the people worship *Gayatri* (Goddess Gayatri), *Guru* (Spiritual Preceptor), *Gita* (Srimad Bhagavad Gita), *Gomata* (Mother cow) and *Ganga* (Goddess-river Ganga) with great reverence and devotion as most holy.

(9) In Indian Culture or *Bharatiya Sanskruti*, the people believe in and treat "Mother as God" (मातृदेवो भव), "Father as God" (पितृदेवो भव), "*Acharya* or *Guru* as God" (आचार्यदेवो भव), and "*Atithi* or Guest as God" (अतिथिदेवो भव) and pay them respects accordingly.

(10) In Indian Culture or *Bharatiya Sanskruti*, the male persons treat the females with love, affection and great respects and keep them in high reverence. The females are regarded as embodiments of creation and preservation; and as the embodiments of *seva* (service), *tyaga* (sacrifice), patience, endurance, renunciation, love, affection, kindness, forgiveness, etc. They are called "*Dharmapatni*", because, their presence and participation is necessary at the time of performance of *dharmik* or religious actions and *pujas* by their husbands. They are treated as "*Ardhangini* or Half-body" of their husbands. The male persons offer very high place to them in the family and in the society. Our Holy ancient Spiritual Scriptures say that the Gods reside in those families where the females are worshiped.

They are also regarded as *Devi* or Goddess *Laxmi* and Goddess *Durga*. Similarly, the females exhibit genuine love and true devotion to their husbands. They treat their husbands as Gods and exhibit their such feeling in their daily dealings and conduct towards them. They regard them as *Deva* or God *Narayana* and pay them respects accordingly.

(11) In Indian Culture or *Bharatiya Sanskruti*, there is prevalent of Joint Family system in the society, which is highly helpful, supportive, advantageous and beneficial for all members of the joint families.

(12) The education system for students in the centres of education called "*Gurukulas*" or "*Rishikulas*" in the ancient time under Indian Culture or *Bharatiya Sanskruti* is unique. The system of education was life-building, character-building and man-making. The students were imparted moral, ethical, religious and spiritual education, in addition to secular education on different subjects.

(13) In Indian Culture or *Bharatiya Sanskruti*, the *Guru-Shishya* (Preceptor-Disciple or Teacher-Student) relationship is intimate, noble, special and unique. The disciples or students or *shishyas* repose utmost "*shraddha*" (love) and "*vishwas*" (faith) on their teachers and show great "*bhakti*" (devotion) and pay highest respects to them. The Preceptors or Teachers or *Gurus* extend genuine and unalloyed love and affection to their students.

(14) Indian Culture or *Bharatiya Sanskruti* is broad, inclusive and pluralistic. It also sees "Unity in diversity". It understands and believes that the *Bhagavana* of the Hindus, the *Allah* of the Muslims and the God of the Christians, the Almighty Supreme Being, are One and that the people belonging to different religions, faiths, beliefs, caste, creed, class, sect, colour, region, language, cultures, etc. all over the world, are the children of One God and therefore, they are one. It also believes that all

religions of the whole world are one, all religions speak of the same essential truths of religion, and that "Truth is one, but the *Bipras* or the Wise Ones speak "It" in different ways". Therefore, it understands, accepts and tolerates the religions and cultures of others and gives place to such religions and cultures in its fold. Therefore also, together with the people of the Hindu religion, the people belonging to Muslim and the Christian religions as well as all other religions live amicably, cordially, harmoniously and peacefully in this Hindu majority country.

(15) Also, from the national point of view, as well as, as a part of patriotism and loyalty to our country and sense of belongingness and togetherness, the people of our country maintain and feel unity amongst themselves and consider themselves all as "Indians" or "*Bharatiyas*" in spite of multiple diversities such as religious diversity, cultural diversity, racial diversity, linguistic diversity, social diversity, geographical diversity, regional diversity, economic diversity, political diversity, etc. in our country.

(16) Indian Culture or *Bharatiya Sanskruti* is broad, generous, compassionate and tolerant. It understands, accepts and tolerates the religions and the cultures of others. Therefore, it has tolerated many foreign invasions. Due to such invasions, Hindu Religion and Hindu Culture have seen degeneration many-a-time in the past. But, in spite of the same, they have risen again and they survive in all ages and in all times, because they are eternal religion or *sanatana dharma* and eternal culture or *sanatana sanskruti* based on the *Vedas*, the eternal and God-given Holy ancient Spiritual Scripture of the world.

In view of the above special features or characteristics of Indian Culture or *Bharatiya Sanskruti*, it is regarded as the universal, unique, unparalleled, sublime, lofty, grand, great, glorious and ideal culture of the world.

In spite of the great greatness and the grand glory of our

country India or *Bharat*; and the great greatness and the grand glory of our Indian Culture or *Bharatiya Sanskruti* as stated above, we, the vast modern men, do not believe in and do not accept the same. Because, due to abolition of our country's religious, spiritual and cultural education, and study of our country's Sanskrit language; and introduction of English language and placing of greater emphasis on western system of education in our schools, colleges, universities and other educational institutions by Thomas Babington Macaulay in 1835 during British rule in our country with an ulterior motive*, we remained ignorant about our own country and our own culture (the knowledge about which are contained in our Holy ancient Spiritual Scriptures which have been written in Sanskrit language) and came to know about the western country and western culture (through English language). And then we developed a mind-set to like whatever is western or English. We developed so much of such liking for western country and western culture that we developed dislike and averse towards our own country and our own culture. We feel ashamed and lowly to talk of our own country and our own culture, what to speak of following the same in our life. But we feel very proud, high and modern in liking and following western

* This is very much clear from the following excerpt from the reported speech of Thomas Babington Macaulay delivered by him in the British House of Commons on the 02nd February 1835 when there was British rule in our motherland India or Bharat:-

"I have travelled the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such caliber that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage and therefore, I propose that we replace her old and ancient education system, her culture,

for if the Indians think that all that is foreign and English is good and great than their own, they will lose their self esteem, their native cultures and they will become what we want them a truly dominated nation."

Mr. Macaulay had also reportedly said "We must do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and colour, but English in taste, in opinions, words and intellect."

culture which is not our own, which is not suitable to us and which is not meant for us. We have in the process lost our self-pride and our self-esteem; and are suffering from irreparable damages and incurring permanent losses in our life.

We do not study our Holy ancient Spiritual Scriptures neither we are capable of doing so as we are ignorant of our Sanskrit language. We also do not listen to the discourses of our Holy Saints and Sages delivered in the languages of our country. And even if we happen to listen to such discourses, we do not believe in their sayings and do not accept the same. But, if the westerners speak the same thing in English language what our Saints and Sages say, then we readily believe in them and readily accept their sayings. In this blind manner we have built our mind-set.

In this situation of such western mind-set, let us go through a few comments, observations, opinions and views of some western philosophers, thinkers, educationists, scientists and eminent personalities about our country and about our culture, and after reading the same, we will know, believe and accept the great greatness of our own country and our own culture:-

Dr. Paul Brunton who has devoted his life to the study of Indian philosophy and Yoga holds: "That the West has little to learn from present-day India, I shall not trouble to deny but that we have much to learn from Indian sages of the past, and from the few live today, I unhesitatingly assert... The secret India's

spiritual life still exists, despite storms of political agitation which now hide it, and I have tried to give authentic record of more than one adept who has attained a strength and serenity for which we lesser mortals wistfully yearn". (A Search in Secret India, pages 5 & 7).

Nicholas Roerich says: "Himalayas! Here is the Abode of Rishis. Here resounded the sacred Flute of Krishna. Here thundered the Blessed Gautama Buddha. Here originated all Vedas. Here lived Pandavas... Here- Aryavarta. Here is Shambala. Himalayas- Jewel of India. Himalayas- the sacred symbol of Ascent... Oh, Bharata the Beautiful! Let me send Thee my heartfelt admiration for all the greatness and inspiration which fill Thy ancient Wisdom, for glorious cities and temples, Thy meadows, Thy Deobans, Thy sacred Rivers and Majestic Himalayas".

The great French savant, Sylvain Levi says: "From Persia to the Chinese Sea, from the icy regions of Siberia to the islands of Java and Borneo, from Oceana to Sacotra, India has propagated her beliefs, her tales, her civilisation; she has left indelible imprints upon one fourth of the human race in the course of a long succession of centuries. She has the right to reclaim in universal history the rank that ignorance has refused her for a long time and hold her place amongst the great nations summarising and symbolizing the spirit of humanity".

About a hundred years ago while delivering his lectures at Cambridge in 1882, Professor Max Muller, an eminent modern German educationist, said: "If we were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow - in some parts a very paradise on earth - I should point to India". The professor continued, "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply

pondered over the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant - I should point to India. And If I were to ask myself from what literature, we in Europe...may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly humane a life, not only this life, but a transfigured and eternal life - again I should point to India".

Will Durant, a well-known modern American historian, says: "India was the motherland of our race, and Sanskrit the mother of Europe's languages; she was the mother of our philosophy; mother, through the Arabs, of much of our mathematics; mother, through the Buddha, of the ideals embodied in Christianity; mother, through the village community, of self government and democracy. Mother India is in many ways, the mother of us all."

(Students can read the book "Great Minds on India" by Salil Gewali, published by Academic Publications, Gewali Cottage, Upper Mawprem, Shillong, Meghalaya, PIN - 793002 to know more such comments, observations, opinions and views of some western minds on India and Indian Culture).

In view of the foregoing discussions, our country, our motherland India or *Bharat* is a great, glorious, lofty, unique and ideal country in the world.

In view of the foregoing discussions, our India Culture or *Bharatiya Sanskruti* is also the great, glorious, lofty, unique and ideal culture of the world.

Therefore, let us love our great country India or *Bharat* and our great India Culture or *Bharatiya Sanskruti* and let us follow our great India Culture or *Bharatiya Sanskruti*. Let us live our life on the pattern as has been envisaged and exhorted in our India Culture or *Bharatiya Sanskruti*. And then, let us shine as "A True *Bharatiya*, radiate as "A Real *Bharatiya*" and feel

proud to be "*A Genuine Bharatiya*". And thus, let us live our most precious human life upon this earth plane successfully, completely, purposefully, prosperously, happily and peacefully. And thus, let us live our life ideally.

Source of detailed knowledge: - For acquiring detailed/ further knowledge on this topic, students can study (i) "Spiritual Literature", i.e. standard works like *Vedas, Upanishads, Bhagavad Gita, Patanjali Yoga Sutras, Manu Smriti, Mahabharata, Ramayana, Granth Sahib, Koran, Bible, Zend-Avesta* and other Holy Spiritual Scriptures of various religions, (ii) Spiritual books written by great, spiritually illumined, God-realised *Rishis, Munis, Saints, Sages and Prophets*, as well as (iii) the Book "*Youth ! Arise, Awake and Adopt the Right Path of Life*" written by two such great saints, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, in lesson no. 8, volume no. 10.

As discussed above, according to Indian Culture or *Bharatiya Sanskruti, Moksha* or Liberation of soul from the cycle of births and deaths is the supreme grand goal of ideal human life. This grand goal can be achieved by practice of spirituality in human life. Spirituality or the Science of the Self or *Atma Vidya* can be discussed by knowing four broad points, viz. Real Identity of Human Beings, True Purpose of Human Life, Paths for achievement of True Purpose of Human Life and Efforts needed to achieve the same. The last two points can be divided into many sub-points. Let us discuss the first two points in the next two lessons. (We will discuss the other points subsequently through the other lessons.)

Questions

India or *Bharat* and its Greatness

Questions - 1

1. What is the meaning of the name of our country, viz. "*Bharat*" ? (Marks - 5)

2. How the name of our country became "*Bharat*" as per our Holy Scriptures ? (Marks - 5)
3. Why was the name of our country "*Brahmavarta*" and "*Aryavarta*"? (Marks - 5)
4. How was the name of our country became "India"?
(Marks - 5)
5. Why does God, the Almighty Supreme Lord, takes incarnation in our country "*Bharat*" in every age ?
(Marks - 3)
6. For what purpose do *Rishis*, *Munis*, Saints, Sages, Prophets and Godmen take birth in in our country "*Bharat*" in every age? (Marks - 3)
7. What type of life the people of our country "*Bharat*" generally live? (Marks - 3)
8. In what principles the people of our country "*Bharat*" believe according to our great ancient culture? (Marks - 5)
9. Why do the people of our country "*Bharat*" look to and work for the welfare and safety of all human beings all over the world and also all other animate and inanimate beings? (Marks - 3)
10. Why do the Celestial Beings living in heaven long to take birth in our country "*Bharat*"? (Marks - 3)
11. In which scriptures of our country the supreme religious and spiritual wisdom are contained? (Marks - 3)
12. In which fields was our country the World Teacher?
(Marks - 5)
13. What are the names of the seven great *Rishis* of our country? (Marks - 3)
14. What are the names of the four eminent spiritual "*Dhams*" of our country? (Marks - 3)
15. What are the names of the seven "*Puris*" or Towns of our country which are the bestower of *Moksha* or liberation to their inhabitants? (Marks - 3)
16. What are the special features of the language of our country

"Sanskrit"? (Marks - 3)

17. What are the names of the seven sacred mountains of our country? (Marks - 3)
18. What are the names of the seven sacred rivers of our country? (Marks - 3)
19. What are the names of the five sacred "*Sarobaras*" or ponds of our country? (Marks - 3)
20. What are the names of the "*Sada Ritus*" or six seasons of our country? (Marks - 3)
21. Which trees and plants of our country are regarded as holy? (Marks - 3)
22. How do the people of our country belonging to various religions live? (Marks - 3)

Questions - 2

1. Why do the people of our country call it as "Mother" or "*Bharat Mata*"; and also the world as "Mother" or "*Prithvibi Mata*"? (Marks - 5)
2. Why is our country "*Bharat*" called a great, glorious, lofty, unique and ideal country in the world ? (Marks - 10)

Indian Culture or *Bharatiya Sanskruti* and its special features or characteristics or greatness

Questions - 1

1. Please define the word "Culture". (Marks - 5)
2. Please define "Indian Culture or *Bharatiya Sanskruti*".
(Marks - 5)
3. Why is "Indian Culture or *Bharatiya Sanskruti*" called *Hindu Sanskruti* ? (Marks - 5)
4. Why is "Indian Culture or *Bharatiya Sanskruti*" called *Vedic Sanskruti*? (Marks - 5)
5. Why is *Veda* called *Apaurusheya*? (Marks - 5)
6. How *Veda* came into being? Why is it called the most ancient and oldest spiritual scripture of the world? (Marks - 5)

7. What does *Dharma*, the first grand goal of human life according to Indian Culture or *Bharatiya Sanskruti*, mean and what are its essentials and non-essentials? (Marks - 5)
8. What does *Artha*, the second grand goal of human life according to Indian Culture or *Bharatiya Sanskruti*, mean and why human beings need the same? (Marks - 5)
9. What does *Kama*, the third grand goal of human life according to Indian Culture or *Bharatiya Sanskruti*, mean? (Marks - 5)
10. What does *Moksha*, the fourth grand goal of human life according to Indian Culture or *Bharatiya Sanskruti*, mean? (Marks - 5)
11. Why is *Brahmacharya Ashram* or student life, the first stage of human life according to Indian Culture or *Bharatiya Sanskruti*, extremely precious and what do students do during this *Ashram* or stage? (Marks - 5)
12. What works do the householders perform in their *Grihastha Ashram* or householder's life, the second stage of human life according to Indian Culture or *Bharatiya Sanskruti*? (Marks - 5)
13. When do householders enter into *Vanaprastha Ashram* or retired life, the third stage of human life according to Indian Culture or *Bharatiya Sanskruti*, and what types of works do they perform in that *Ashram* or stage? (Marks - 5)
14. What do human beings do in their *Sannyasa Ashram* or renounced life, the fourth stage of human life according to Indian Culture or *Bharatiya Sanskruti*? (Marks - 5)
15. What is the correct meaning of the Sanskrit word "*Varna*" ? (Marks - 5)
16. What are the four classes of people, which catagories of people belong to each class and what types of duties each class perform according to Indian Culture or *Bharatiya Sanskruti*? (Marks - 5)

17. Please state the origin of the principle of "*Varna Chatustaya*" as stated in our Holy Spiritual Scriptures.
(Marks - 5)
18. How are the four classes emanated as stated by *Lord Krishna* in the *Bhagavad Gita* ? (Marks - 5)
19. What are the duties which are distributed to the four classes of people according to their own nature as stated by *Lord Krishna* in the *Bhagavad Gita* ? (Marks - 5)
20. How are the four classes of people identified according to the three qualities, viz. *Sattva*, *Rajas* and *Tamas* ?
(Marks - 5)
21. When a same person is called *Brahmana*, *Kshatriya* and *Vaishya* or *Sudra* keeping in view the predominance of the three qualities, viz. *Sattva*, *Rajas* and *Tamas* in him?
(Marks - 5)
22. Can a *Brahmana* born in a *Brahmin* family be called so if he leads an immoral and unethical life ? When can a *Shudra* born in a *Shudra* family be called a *Brahmana* ?
(Marks - 5)
23. What is the major aberration of "*Varnashrama*" ?
(Marks - 5)
24. What is the prominent abuse of the caste system ?
(Marks - 5)
25. Please narrate "The Law of Spiritual Economics" as stated by Swami Sivananda Saraswati. (Marks - 10)
26. How is "*Varnashrama*" found in the West ? (Marks - 5)
27. Why is "*Varnashrama*" indispensable in the society?
(Marks - 5)
28. Please narrate "Use and Abuse of the Caste System" as stated by Swami Sivananda Saraswati. (Marks - 10)
29. What are the "Four Spiritual Qualifications" or "*Sadhana Chatustaya*" ? (Marks - 5)
30. What is the meaning of "*Viveka*" or discrimination, the first Spiritual Qualification ? (Marks - 5)

31. What is the meaning of "*Vairagya*" or dispassion, the second Spiritual Qualification ? (Marks - 5)
32. What does "*Shat-sampat*" or six virtues, the third Spiritual Qualification consist of ? (Marks - 5)
33. Where does practice of *Sama* lead to ? (Marks - 5)
34. Where does practice of *Dama* lead to ? (Marks - 5)
35. What is the meaning of "*Mumukshutva*", the fourth Spiritual Qualification ? (Marks - 5)
36. Please narrate in brief the principle of "Law of Action" or *Karmaphala Siddhanta* according to Indian Culture or *Bharatiya Sanskruti* ? (Marks - 5)
37. Please narrate in brief the "Doctrine of Rebirth" or *Punarjanma Siddhanta* according to Indian Culture or *Bharatiya Sanskruti* ? (Marks - 5)
38. What does *Lord Krishna* say about rebirth in the *Bhagavad Gita* ? (Marks - 5)
39. Please narrate the "*Shohala Sanskaras*" or "Sixteen Rites" according to the *Hindu Sanskruti*. (Marks - 20)
40. According to Indian Culture or *Bharatiya Sanskruti*, what are the two "*Chatustayas*" which human beings need to adhere to for achieving their gradual evolution towards the Supreme Being, the "Original Source"; and for living an ideal, successful, integrated, complete, fulfilled, purposeful, prosperous, happy and peaceful human life? (Marks - 5)
41. What are the four grand goals of human life according to Indian Culture or *Bharatiya Sanskruti* ?(Marks - 5)
42. Why are *Dharma* (righteousness) and *Moksha* (liberation of soul) accorded primary and supreme place and why are *Artha* (economic prosperity) and *Kama* (vital worldly desires) accorded secondary place in human life according to Indian Culture or *Bharatiya Sanskruti* ? (Marks - 5)
43. Does Indian Culture or *Bharatiya Sanskruti* neglect achievement of *Artha* (economic prosperity) and *Kama* (vital worldly desires) in human life ? (Marks - 5)

44. What, according to Indian Culture or *Bharatiya Sanskruti*, are the important principles which the people of *Bharat* or India believe in for the common welfare of the entire people of the whole world ? (Marks - 5)
45. Please explain how *Bharat* or India is a broad, inclusive and pluralistic country in the world. (Marks - 5)
46. Why do the people belonging to the Muslim, Christian and all other religions live amicably, cordially, harmoniously and peacefully with the people belonging to Hindu religion in *Bharat* or India? (Marks - 5)
47. Please explain how "Unity in diversity" a special feature of Indian Culture or *Bharatiya Sanskruti*. (Marks - 5)
48. Why has *Bharat* or India tolerated many foreign invasions? (Marks - 5)
49. Why does Indian Culture or *Bharatiya Sanskruti* survive in all ages and in all times despite undergoing degeneration many-a-time ? (Marks - 5)
50. Why do the people of *Bharat* or India see the whole creation, including all living beings, i.e. human beings, animals and insects, plants and trees; as well as all inanimate things including stones and mountains, as the manifestation of God, the Almighty Supreme Lord ? (Marks - 5)
51. Why is Indian Culture or *Bharatiya Sanskruti* regarded as the most ancient and the oldest culture of the world ?
(Marks - 5)
52. Why is Indian Culture or *Bharatiya Sanskruti* regarded as eternal ? (Marks - 5)
53. What are the four things beginning with the letter "G" which the people of *Bharat* or India worship with great reverence and devotion as most holy ? (Marks - 5)
54. How do the male persons in *Bharat* or India treat the females? (Marks - 5)
55. How do the females in *Bharat* or India treat their husbands ? (Marks - 5)

56. How are mothers, fathers, *acharyas* or *gurus* and *atithis* treated according to Indian Culture or *Bharatiya Sanskruti* ? (Marks - 5)
57. How was the ancient system of education in India? (Marks - 5)
58. How was the *Guru-Shishya* relationship under the ancient system of education in India? (Marks - 5)
59. Why do not we believe in the greatness of our country *Bharat* or India and of our Indian Culture or *Bharatiya Sanskruti*? (Marks - 5)
60. Why do we like the western culture and whatever is western ? (Marks - 5)
61. Why do not we believe in the sayings of our *Rishis*, *Munis*, Saints and Sages and do not accept the same ? (Marks - 5)
62. Why do we believe in and accept the sayings of the westerners when they speak the same things in English language which our our Saints and Sages say?(Marks - 5)
63. What does Dr. Paul Brunton say about India and Indian Sages ? (Marks - 5)
64. What does Nicholas Roerich say about India ? (Marks - 5)
65. What does Sylvain Levi say about India ? (Marks - 5)
66. What does Professor Max Muller say about India ? (Marks - 5)
67. What does Will Durant say about India ? (Marks - 5)
68. How can we shine as "A True *Bharatiya*", radiate as "A Real *Bharatiya*" and feel proud to be "A Genuine *Bharatiya*" ? (Marks - 5)

Questions - 2

1. Why is the *Vedas* regarded as the universal scriptures of the whole world and why is it meant for the entire human race ? (Marks - 5)
2. Why is *Bharat* or India called a *Dharmik* or Religious and *Aadhyatmik* or Spiritual country ? (Marks - 5)

3. Why do the people of *Bharat* or India understand, accept and tolerate the people, their religions and their cultures of other countries of the world ? (Marks - 5)
4. Why do the people of *Bharat* or India believe in and practise "Unity of Religions" and "World Peace" ? (Marks - 10)
5. Why is Indian Culture or *Bharatiya Sanskruti* regarded as eternal in the world ? (Marks - 5)
6. Can Indian Culture or *Bharatiya Sanskruti* be regarded as universal in the world ? If so, for what reasons and from which aspects ? (Marks - 10)
7. Why is Indian Culture or *Bharatiya Sanskruti* regarded as great and glorious, lofty and sublime, and unique and ideal in the world ? (Marks - 10)

Dear Modern Students !

You can study the soft copy of other write-ups and all other lessons on the subject of "Life-building, Character-building and Man-making Education", which are contained in the newly conceived, designed and prepared Text Book titled "Life Building Science", in the Internet Archive.

You can do so by accessing internet through any browser, logging in <archive.org>, clicking - <Advance Search> (A box of fields will appear on the screen), typing <Mohan Lal Agrawal> in the field "Creator" and clicking <Search>. The above books in PDF format will be displayed.

NOTE

List of Complete Publications and Videos of the Author

A. Publications

Students related publications

1. Youth ! Arise, Awake and Adopt the Right Path of Life (16 volumes)
2. Value Education for Life building and Successful Living
3. Life Building Science (Text Book)
4. Valedictory Address to Modern Students
5. Students' Awareness Programme
6. Noble Character, Ethical Conduct and Celibacy

Teachers related publications

1. Teaching Profession - Its True Dimensions
2. Teachers' Orientation Programme

Other publications

1. God's Unique Gifts to Modern Mankind - Swami Sivananda and Sivananda Literature (02 volumes)
2. Lead us from darkness unto Light (02 volumes)

The soft copies of all the above books are available in the "Internet Archive" and can be searched / accessed as under:-

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B. Videos

Students, as well as Teachers, Parents and Guardians can watch one 04 Days Students' Awareness Programmes on "Value Education for Life Building and Successful Living", with

one Teachers' Orientation Session, organised at IDM Public School, Bolangir, Odisha during 2019, by accessing and subscribing YouTube Channel with the name <Mohan's Value Education>, (Link:- https://www.youtube.com/channel/UCRKu88g4_8o5OiigWI0owZQ).

Students, as well as Teachers, Parents and Guardians can watch the Certificate Course on "Life Building and Successful Living", with one Teachers' Orientation Session, organised at IDM Public School, Bolangir, Odisha during 2019, by accessing and subscribing YouTube Channel with the name <Life Building Science>, (Link:-https://www.youtube.com/channel/UC_engDsJG4yfEEM6e9UQuEA); and also in the aforesaid Internet Archive.

In case one "01 Day Students' Awareness Programme", with the write-ups of the book titled "Students' Awareness Programme", is organised in future in some school, our revered Students and our revered Heads of Schools, Colleges and Universities can watch its video recording, with the episodes commencing with the name "ODSAP", by accessing and subscribing YouTube Channel with the name <Mohan's Value Education>, (Link:- https://www.youtube.com/channel/UCRKu88g4_8o5OiigWI0owZQ).

In case one "01 Day Teachers' Orientation Programme", with the write-ups of the book titled "Teachers' Orientation Programme", is organised in future in some school, our revered Teachers and our revered Heads of Schools, Colleges and Universities can watch its video recording, with the episodes commencing with the name "TOP", by accessing and subscribing YouTube Channel with the name <Mohan's Value Education>, (Link:- https://www.youtube.com/channel/UCRKu88g4_8o5OiigWI0owZQ).